



VOL. 1.

CHEMAWA, OREGON, JULY 15, 1896.

NO. 1

Sermon for the Boys.

The boy who does a stroke and stops
Will never be a great man be:
'Tis the aggregate of single drops
That makes the sea the sea.
The mountain was not at its birth
A mountain so as to speak;
The little atoms of sand and earth
Have made its peak a peak.
Not all at once the morning streams
The gold above the spray,
'Tis a thousand little yellow gleams
That make the day the day.
Not from the snow-drift May awakes
In purples, reds, and greens;
Spring's whole bright routine it takes
To make her queen of queens.

Alfred Dorey.

Valuable Dog.

Some tribes of American Indians are said to be highly expert at feats of jugglery. Other tribes seem to be almost unacquainted with such tricks, if we are to credit a story said to have been told by a military officer at Fort Sill, and reported by the *Buffalo Express*.

Professor McAllister, the magician, once visited a camp of River Cross on the Yellowstone, and after extracting various packs of cards and other articles from the ears, necks, noses, and garments of the astonished Indians, was invited to a big feast of roast dog and other delicacies.

Chief Two Belly was so impressed by the great medicine powers of the professor that he took him to his wigwam in re-luctance, him to his daughter, Miss Wichita-Neeta (meaning wild-cat), and offered her to him for a wife at the low price of two ponies.

The feast and daughter were both declined, but as McAllister was leaving the tepee he spied a lean, yellow cur. He asked Chief Two Belly how much he would take for the dog, at the same time stroking the brute down the back and each time taking a handful of money from the end of his tail.

"Him very valuable dog," said McAllister, picking a coin out of the dog's eye and another out of his nose. "Two ponies for him, chief."

The Indians, with eyes as big as saucers, stood in awe and astonishment, and shook their heads.

After McAllister had gone they carried the poor dog down to the river side and cut him open, but the goose had no golden egg, and they went slowly back to camp, as completely dumfounded and as solemn as human beings can possibly be.

An Indian Story.

Once there was an Indian outbreak in a little village. The white men beat the Indians and killed many of them. The Indians went away. One morning a woman was walking through the woods to her home. She had a basket of food on her arm. She heard groans and looked around but could not see anybody. Then she heard the groans again. She was a brave woman. She put her basket on the ground and went to a thicket. She pushed the bushes aside and saw an Indian lying on the ground. He was wounded and groaning. He looked very tired and hungry. The woman and the Indian looked at each other. They were enemies. They did not speak. The woman felt sorry for him. She went to her basket and took some food. She put it on the ground and pushed it to the Indian with a stick. He took it and began to eat it. The woman went home, but she did not tell her friends about the Indian. She knew they would kill him. She did not want him to die.

Finally the Indian became well, and went away. One morning the woman opened the door. She saw the body of a deer lying before it. There was an arrow in its side. She understood it was from the Indian. He was grateful to her, and wanted to give her something in return for the food she had given him. For a year she found something at her door every day. Sometimes it was a duck, sometimes bear or a deer or rabbit or some other animal. — *Companion*.

The Mighty Mississippi.

A writer in *Linzman's Magazine* says: The Mississippi in the course of ages transported from the mountains and high land within its drainage area sufficient material to make 497,000 square miles of new land by filling up an estuary which extended from its original outlet to the Gulf of Mexico for a length of 500 miles, and in width from 30 to 40 miles. This river is still pouring solid matter into the Gulf, where it is spread out into a fanlike shape over a coast line

of 150 miles, and filling up at the rate of \$62,600,000 a year, or six times as much soil as was removed in the construction of the Manchester ship canal, and sufficient to make a square mile of new land, allowing for having to fill up the Gulf to a depth of eighty yards. Some idea of the vastness of this operation may be conceived when the fact is considered that some of this soil has to be transported more than 3,000 miles; and that if the whole of it had to be carried in boats at the lowest rate at which heavy material is carried on the inland water of America, or say, for one-tenth of a penny per ton per mile over an average of half the total distance, the cost would be no less a sum than \$238,000,000 a year. Through the vast delta thus formed the river winds its way, twisting and turning by innumerable bends until it extends its length to nearly 1200 miles, or more than double the point-to-point length of the delta, continuously eroding the banks in one place and building up land in another, occasionally breaking its way across a narrow neck which lies between the two extremities, and filling up the old channel.

Nature Study.

Over and over comes the complaint, "We have no time for nature study—we have to teach reading and spelling." Why that is almost the sole reason nature study is introduced. Miss Margaret McClosky, principal of the model school at Look Haven, New York, well says: "Nature study is a basis for language work; with plants in the school-room children may see something to write about this they must spell. In the spring-time when they plant seeds, and watch them germinate, and make drawings of them, they will need language. Combine literature and you teach reading with it."

It is the old question, Will a boy get fitter, or athlete's training when he has no object is baseball, or when he is in any exercises in his room?—*Nature study provides an object.* — *School Journal*.

The Chemawa American.

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Chemawa Indian School.

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SALUTATORY.

The CHEMAWA AMERICAN makes its bow to the world today, as a semi-monthly publication devoted to the interests of Indian education and civilization throughout the United States, and more particularly the Pacific states and Alaska. It is published by the pupils of the Indian Training school at Chemawa, Ore., and will record regularly all events of interest transpiring at Chemawa and vicinity, as well as keep its readers well posted on Indian affairs throughout the country. The CHEMAWA AMERICAN is a friend of all schools and agencies, government or missionary, that are working for the enlightenment and advancement of the Indian. It starts life without a dollar in its treasury, and is going to make a desperate effort to live.

One thousand copies of the AMERICAN will be mailed to various parts of the United States and Canada, and we ask every reader to send us 25 cents at once for a year's subscription. You will be amply repaid for so doing, and can feel that you are aiding a worthy cause.

The returned students of Chemawa who are now battling with the world on the reservations, ranches, and farms, and in the shops and mines of the western states and Alaska, are especially invited to subscribe for the AMERICAN, which will always be their true friend and faithful helper.

The AMERICAN will be published on the 1st and 15th of each month. Send in your subscription at once to the CHEMAWA AMERICAN, Chemawa, Oregon.

EDITORIAL.

THERE are 56 Indian agencies in the United States under the charge of Indian agents.

Congress has appropriated one million, two hundred and thirty-five thousand dollars for the support of Indian schools throughout the United States, and five thousand dollars for the education of Indians in Alaska. Of the above amount the Chemawa Indian school receives forty-six thousand, eight hundred and fifty dollars for the support of 250 pupils.

The Indians at all the agencies are making steady progress on the white man's road of civilization and advancement, and it is hoped that ere long every Indian from Washington to Florida and Maine to California will become a good, useful, and self-supporting citizen, and will feel proud that he has become a new-born son of Uncle Sam.

The Indian bill, as finally agreed to, limits government aid to sectarian Indian schools to the fiscal year beginning July 1st, next, and provides that the money appropriated shall be, as far as may be, equally apportioned among the Indian schools of all denominations.—*Republican*.

The AMERICAN, although published at a government Indian school, entertains the kindest feelings for all church schools and missionary organizations, irrespective of denomination. The churches have done a great deal toward bringing the Indian to his present state of advancement. There is much yet to be done in thoroughly christianizing and Americanizing the original Americans, and the more agencies at work the better.

We have always been in favor of all kinds of Indian schools—non-reservation schools, reservation boarding schools, day schools, government schools, contract schools, in fact any and all influences that can be brought to bear in the uplifting of the Indian.

It is true that many of our reservation schools are weak and inefficient, but it is because they are lacking in the essential facilities for industrial education, which is calculated to lift the Indian into the courage and ability to struggle and compete. It is true that at first facilities in the shape of industries will, at first make the reservation schools more expensive, not because they are reservation schools, but because they are necessarily smaller and the added employees would raise the per capita expenses. Then some reservation schools are lacking in two elements of cheap schools; i. e., the sending of Indians out on farms, and the drawing of aid from an appreciative public.

The idea of expense ought not to be flung up against any set of schools. "Live and let live" is our motto. Give the right hand of fellowship to every effort to uplift the Indian. If one tenth the energy that some people display to pull down others in the Indian work was used to build up and uplift them, this Indian problem, so called would have been solved long ago.—*Indian Guide*.

Amen, Brother Campbell! Those sentiments are correct, sensible, and sound. We all comprise one great system, with one aim, one common cause, and one common enemy. To do the most good for the Indian in changing him from a life of ignorance, blindness, and sin, to one of self-support and usefulness, all schools, agencies, and influences should pull together, without envy, strife, or ill-feeling. We are the largest non-reservation school on the Pacific coast, yet we do not in the least belittle the work done on the reservations, in the smallest day school, or contract school.

The day schools and the reservation schools are just as important as the mammoth training schools, and their preparatory work is certainly very essential and necessary.

A new gymnasium, commissary, a million to boys quarters, and a new water supply will constitute some of the improvements for 1897. Keep in view is the watch-word.

SNAP SHOTS.

By the Man to the Window.

Plenty of dust in Oregon.

And a scawberries too.

July 4th was a gala day for Chemawa.

What fun the girls have with their new basket-ball.

The Lawn social last Friday evening was enjoyed by all.

The carpenter shop and bakery look well in their quarters.

The Indian base-ballists who went to Graceland were defeated. Try again, boys.

William Minor, John Ely, and Arthur Bagwell constitute the printing press.

Several of the employees will attend the Summer Institute at San Francisco in August.

No deaths on the highway at Chemawa since Xmas. That speaks well for a season of 360 pupils.

A picnic down the river on one of the big steamers will be the last and best event of the school year.

Rev. Elwood Scott of Salem friends church will preach to the pupils on Sunday at 3 p. m., all are invited to attend.

Building materials in wholesale quantities have been delivered on the school grounds, which means many more improvements for Chemawa.

The new sewerage system which has been recently completed by the Indian boys under Engineer Kelley is a great success and Chemawa is now one of healthiest schools in the country.

Vacation does not begin this year until August 1, and continues until October 1, one month later than former years, by order of the department to all schools on the Pacific coast, so as to enable the pupils to pick hops in September.

Rev. and Mrs. Jones of Juneau, Alaska, brought Clara Morris, their adopted daughter, to enter school as a pupil. Mr. Jones presented to the pupils on Sun. Ev. Jan. 21, before returning to his mission work in Alaska.

Mr. Brewer, disciplinarian, and Mr. McCormack, clerk, accompanied the band to Portland on the 4th; Supr. Potter and Prof. N. R. H. managed the forces in Salem; Mr. Childers and Mrs. Rakostaw superintended the little folks' picnic at home.

"Be patient," said the man in the window as he overheard three of the pupils saying: "Are we not going to have any school picnic this year?" The picnic will come off soon. Too much 4th of July, Chautauqua, closing exercises and other pleasant things.

The school garden and farm never looked better than at present, under Mr. Childers' able and practical management. Straight rows of vegetables covering many acres, and not a weed in sight. Boys, that is the way to learn to be good, successful farmers. Weeds and lazy farmers are always good friends.

Our Fourth of July.

The Chemawa Indian school showed its patriotism on the 4th of July. The band headed one of the divisions in the mammoth parade in the City of Portland, receiving the applause of thousands on all sides; the second nine of the base ball team entertained the citizens of Gervais with a hotly contested game of ball; a picnic for over one hundred of the smaller pupils on the school campus, who could not go elsewhere, passed off very pleasantly, with plenty of strawberry pie, lemonade, cakes, and fire-crackers for the little ones; one hundred and fifty of the pupils joined in the grand parade at Salem, in five divisions of three floats and two columns.

The *Daily Statesman* commenting on the part taken by the students at Salem says:

The next float bore an Indian camp, with Indians dancing to the music of tom-toms, showing the native in his savage state; following this float came about thirty-five boys from the Chemawa training school in their fine blue uniforms and each carrying a large slate, showing a vivid contrast between the old Indians and the young and rising generation. The boys were in turn followed by a float bearing fifty-five Indian girls dressed in white and with sashes of blue and red, and white "mortars" covering their dusky hair, each girl representing a state of the Union. In the center of the float stood a beautiful young Indian girl in savage attire as a representative of the Goddess of Liberty. Next came the grown students of the Chemawa school in solid ranks, each carrying a geography. The float following the boys was the most interesting of all, an exact representation of the work done at the school—the shoemakers, carpenters, bakers, plumbers, and seamstresses were at work on the wagon, showing that the Indians at Chemawa have not wasted their time.

The *Daily Capital Journal* also adds:

THE CHEMAWA FLOATS.

The Indian school floats carried out Supt. Potter's idea of showing the past and present in the history of the native American. The first float showed the savage with scalping-knife, the prisoner-of-war, the woman in equalled savagery. Next came the boys with school books, the car with trades, then the final float of noble-looking young women in snowy dresses prepared to establish Christian homes and civilization.

While the Indian school brass band had been invited to Portland to play in the celebration there, and the Indian base ball club went to Gervais, still there was the largest turnout of Indian children, teachers and officials ever seen at Salem, and it was a pleasing sight to see them all taking lunch under the trees in Marion square at 1 o'clock.

The "Man in the Window" is glad to see even the smallest boys on the grounds lift their hats when passing any of the ladies. The boy who is too lazy or indifferent to lift his hat is no gentleman.

Day at Gladstone.

The *Oregonian* of July 11 contains the following article concerning the Chemawa band and pupils at Gladstone Park:

ORMSBY CITY, July 11.—Tenters are still crowding into Gladstone Park for the Chautauqua assembly, and additions are constantly being made to the various colonies already established. Among the arrivals of to-day were 35 Indian young men and young women from the government boarding school at Chemawa, making the Chautauqua colony from that institution number about 55. The Chemawa Indian band has 19 members. They are by no means "jay" performers, as many unacquainted with their accomplishments suspected they would be. They have a competent leader; they know music, and they play exceptionally well. The assembly is supplied with much better music this year, for the daily program, than ever before; this being one of the chief points of superiority over previous assemblies.

The Indian base ball team played a winning game with the Oregon City Y. M. C. A.'s at Gladstone Park, Saturday, July 11, with the following score:

SCORE BY INNINGS.

Chemawa:—0 1 2 5 0 5 1 7 *—21.
Y. M. C. A.:—1 3 0 0 0 0 0 0 2—6.

A Big Appropriation.

The Flandreau Indian school is right in it this year, congress having appropriated \$50,000 for new buildings. That speaks well for the rustling abilities of the senators and congressmen of South Dakota, and the excellent work being done by Supt. Davis.

Congress was asked to give Chemawa a sufficient appropriation for new buildings, etc, etc, but it was not allowed. However some of the buildings will be erected with materials purchased last year, and it is to be hoped next year Chemawa will fare better and receive \$25,000 or more for a much needed steam-heating and electric-light plant, as well as other new buildings and improvements.

More Snap Shots.

"Papa," asked Neil, "if a man is fifty years old in 1896, how old was he when he was born?"

Miss Lillie A. Larson, who was so unfortunate as to get her hand caught in the steam mangle is recovering rapidly.

Robt. Harris and Dan'l Parker, Alaska students, attended the yearly meeting of Friends at Newburg last week.

Mr. F. O. Collier, of Salem, is instructing the Indian boys in the art of printing, and is the business manager of the CHEMAWA AMERICAN.

Nellie Reynolds of Colville agency, Wash., was the Indian Goddess of Liberty, and Willie Hunt acted the part of Uncle Sam, on the 4th of July.

The Chemawa Indian band and many of the pupils and teachers are now camped in three large tents at Gladstone Park, Oregon City, attending the Chautauqua association.

How beautiful the forty-five Indian girls appeared on the liberty wagon, dressed in white, with red and blue sashes, with their long, black hair hanging over their shoulders.

Supt. and Mrs. Potter and Baby Potter! had a pleasant trip to Newburg last week by Steamer Ramona, where Mr. Potter addressed the Friends at their yearly meeting on the subject of introducing the cooling system in that section.

Mrs. Kruger, landress, is feeling happy over the new arrival in her department—a ten-horse power boiler. The laundry will now be independent of the main steam plant and no delay need occur for lack of steam in the future.

Our blacksmith, Mr. Goodrich, feels very proud and happy over the arrival of a fine bounding 1½-year-old girl at his house. The blacksmith and white-light boys are promised a fishing excursion soon in honor of the event.

Prof. and Mrs. Nardin, Misses Williams, Miller, Morgan, Lufman and Kruger, Messrs. McCormack, Brewer, and Woodin, Supt. and Mrs. Potter, are those from Chemawa in charge of the pupils at the Chautauqua. All report a good time.

Bids for supplies for Chemawa school for this year were opened June 23, and the following being the lowest were accepted: 75,000 lbs. beef, E. C. Cross; 65,000 lbs. flour, H. B. Holland; 30 tons soft coal, W. G. Keeler; 6 tons hard coal, Gray Bros.; 30 tons hay, 10,000 lbs. oats, 20,000 lbs. bran, and 20,000 lbs. cornmeal, W. D. Fugh & Co.; 300 cords wood, Joseph Vincent.

The closing exercises of the Chemawa Indian school will be held on July 23, to which everybody is cordially invited. The program will be as follows:

Inspection of shops, industrial departments and school rooms, 9 to 11:30 a.m.; base ball match, 1:30 to 2:30 p.m.; band concert 2:30 to 3; inspection of buildings, 3 to 3:30; school entertainments, 3:30 to 4:30, and 7 to 8:30.

Special Offer.

SEND FIFTY CENTS

For one year's subscription to the AMERICAN, and any one of the following 8x10 pictures. . . .

1. Indian tepees, and five wild Indians, as exhibited in 4th of July parade.
2. Forty-five Indian girls and Indian Goddess of Liberty, on Liberty wagon.
3. Trades wagon, representing the various trades taught at Chemawa school, by Indian boys and girls on the parade wagon.
4. Indian girls on school campus.
5. Indian boys on school campus.
6. Chemawa Indian band.

The above pictures alone sell for fifty cents; therefore this is a special offer.

PERSONALS.

Dr. Hinneman, supervisor of Indian schools passed through Chemawa on the overland this morning.

Mrs. Alair, the kind and accomplished nurse, who manipulates the key in the W. U. Telegraph office, is an expert operator.

Herbert Thornton is ably managing the bakery under rather discouraging conditions, yet when the new oven is built, all difficulties will be overcome.

Mr. J. E. Martin, special agent of the Oregon Building and Loan Association, is a visitor at the school, and has the honor of being the first pull-up subscriber to the CHEMAWA AMERICAN.

Mr. Childers, our former, took second money in the subscription list race. He made a good run for first-place, but carried too much weight and had to be content with second-place.

Adolph Farrow, of the harness shop force, is the first to take advantage of our "Special Offer," and has received a beautiful picture of the 4th of July Trades wagon as a premium.

The Indian school is under many obligations to Prof. Heritage and the Salem Choral society for their excellent and masterly rendition of "Immune" in the school chapel the other evening, to the great enjoyment of pupils and employees.

Mr. Brewer writes that today the first nine of the Chemawa base ball team will cross bats with the "Mongrums" of Portland, the second best team in the state. We hope the Indian boys will keep cool and win another great victory.

Chemawa now has a telephone connection with Salem and Portland, and efforts are now being made to secure it. The Western Union Telegraph office recently established on the school grounds is a great convenience, yet for local business a telephone connection is even more necessary.

There is education of the truest kind in knowing something of the amenities of life, in caring for dress, in manner of eating, in being able to find enjoyment in innocent amusements, and in the maintenance of a proper relation of the sexes. Too much attention has been given to the class-room, and not enough to the other interests of the average Indian school.

The prime necessity of all schools is the personal; appliances are necessary but secondary.—*Red Man.*

"Old Bones," the old and faithful "tramp" horse which Mr. Bakestraw kindly took out of the colt last year, was shot today, having injured himself fatally when at work among the stumps.

An Indian Marriage.

The *El Reno Democrat* records the marriage of two young Indians belonging to the Cheyenne and Arapahoe reservation, which is proof sufficient that the Indians of those will tribes are showing the good effects of the work done by the government through its schools and agencies.

In 1885 the Cheyennes and Arapaho were beleaguered with war-paint and feathers, and would have made things lively for the few agency employees and whites in scattered settlements in Kansas had not Gen. Sheridan arrived promptly with 2,000 soldiers and read the riot act to Old Stone-Cliff, Flying-Hawk, and Whirlwind, the leading chiefs of the Cheyennes who had their young warriors camped on the banks of the North Canadian, ready for an outbreak. These same Indians have now taken their lands in severalty, and are citizens of the United States. They are discarding their buckskin suits and red and blue blankets, for the common suits of their white brothers. Instead of marrying many wives in the old Indian custom, and trading them off as they would horses, they are now marrying according to the laws of the U. S., and do not, it seems, neglect the regular invitation card. Who can say that the Indian is not progressing?

The article reads as follows:—The social event of the week at the Cheyenne school took place on Wednesday evening, the 15th, when a company of about two hundred guests witnessed the solemnization of the nuptials of Miss Rosa Lewis and DeForest Antelope, in accordance with the rites of the Congregational church, the Rev. R. H. Harper, of Darlington, officiating, assisted by Dr. Wellman, of El Reno. Both the young people are employees in the school, Mr. Antelope having won a high place in the esteem of all as disciplinarian. The bride, but recently transferred from Anadarko, has already endeared herself to her associates by her sweetness of disposition. Every one took pleasure in assisting in the preparations.

Early in the week the dainty cards of invitation were received. About fifty relatives and friends of the bridal pair, (Cheyennes and Arapaho,) were present, for the marriage was an inter-tribal one, the bride being Arapahoe and the groom Cheyenne.

At 8 p. m. the chapel was filled and all was expectation for the entrance of the bridal party. The inspiring strains of Mendelssohn's wedding march skillfully rendered by Mrs. Pilcher filled the air, and, preceeded by the two bridesmaids, Miss Mabel Tyler and Rebecca Hunter, escorted by the groomsmen, Messrs. Edward Williams and James P. Williams, the bridal couple advanced to the center of the platform. Behind them a floral decoration consisting of a wreath with inter-lacing festoons of flowers and leaves, extending to the ceiling, formed an appropriate background. The bride's costume of Nile-green henrietta with garniture of cream lace and ribbon harmonized well with the pale pink of the bridesmaid's dresses, finished with the cream lace and ribbon bows; the young men appeared in the regulation black with white silk ties. All

wore button-hole bouquets of white flowers.

Mr. Harper's impressive address to the young people on the sanctity of the marriage relation and the desirability of the white man's form of marriage for Indians in the future, was interpreted to the Indians and listened to with deep interest, as was also the whole ceremonial, the responses, giving of the ring, and Dr. Wellman's prayer for Heaven's blessing on the newly wedded pair. Then came congratulation and good wishes from all their friends, the Indians quickly taking the suggestion and falling into line, and it was a pleasant sight to see the groom's father kiss the new daughter-in-law. When the long line of Indians, chiefs, squaws, hippooses and school children had shaken hands with Mr. and Mrs. Antelope the signing of the marriage certificate took place in the reception room. Then supper was served in the south dining room for the wedding party and invited guests, and for the children in the chapel and girls' play room. The tables were decorated with flowers and all went merrily as a marriage bell, each guest receiving a piece of the bride's cake, while much amusement was caused by the exact division of another cake containing a ring, darning needle and button. The button has not yet been heard from. The happy couple received many beautiful and useful gifts from their friends, accompanied with heartfelt good wishes for their happiness. Among the presents were three very handsome and valuable shawls, elegant painted lamp, water pitcher and set of tumblers on brass tray, illustrated quarto volume, "The Ideal Life," glass fruit bowl, pair of fine towels, a handsome tie, two pair of moccasins, a pair of bracelets, two pair of ear-rings, and two riding ponies.

Among the guests were Dr. Wellman of El Reno, Mr. and Mrs. Harper and daughter, Mr. and Mrs. Rice, Miss Frances and Master George Rice of Darlington, also White Antelope and Bull to Woman, father and mother of the groom; Bushy Head, Young Little Chief and Oque Rearing Bull, and Pipe Woman, Warpa's Bear, Stump Horn and Wife, Hattie Taylor, White Girl, Jane Campbell and Howling Crow. Music in the chapel closed the evening. The following day according to custom, Mr. Antelope gave a feast to the older Indians in the grove, about sixty being present.

The matron is a very influential personage in a school if she is in her right vocation. She is mother of a large family and practically should be so, and not so loaded with labor as to break her down, and should be chosen more carefully than the teachers because her relations with the girls are of a closer and more vital character.—*Red Man.*

The attendance at the Chemawa Indian school will be limited to 300 pupils this year, who will be taught all kinds of useful trades in the various shops, such as blacksmithing, carpentering, harness making, shoe making, tailoring, plumbing, farming, wagon making, etc., etc., as well as receive a thorough course of instruction in the school rooms.